as Neo-Confucianists were many who could not agree with them. Chu Hsi, indeed, entered into controversy with several rival interpreters of Confucianism whom he deemed heterodox. One famous opponent was Lu Chiu-yuan (also known as Lu Hsiang-shan) who emphasized personal, subjective education and meditation and opposed any study beginning with the external world. His two elder brothers, less distinguished as scholars, joined in his opposition to Chu Hsi. An extended conference between the three and Chu Hsi only intensified the antagonism. Lu Chiu-yuan incorporated a marked strain of Ch'an Buddhism, while Chu Hsi emphasized study and speculation and carried the impress of Taoist metaphysics. There was also a utilitarian school which gave itself to the study of political, economic, and military problems. Still another was the so-called Shu school, whose greatest scholar was Su Shih (1036-1101), a decided liberal, seeking truth in Confucianism, Taoism, and Buddhism, and not committing himself to any one philosophy—although for many years his tablet was in the Confucian temple. His writings were long widely influential, even in Japan.

When, in later dynasties, Chu Hsi became dominant, there were still, as we shall see, dissenting thinkers, some of whom claimed that he had done violence to true Confucianism. In the main, however, for nearly seven centuries his interpretations were regarded as final and authoritative.

CULTURE UNDER THE SUNG: OTHER LITERARY DEVELOPMENTS

The literary energy of the Sung was not confined to the discussion of political science provoked by the proposals of Wang An-shih and to the philosophical works of the Neo-Confucianists

and their rivals. It also expressed itself in poetry, essays, and history—particularly in history. Except possibly for Wang An-shih and his followers, the scholarship of the Sung seems primarily to have been historically minded. Why this should have been so is probably impossible to determine with accuracy. It may have been due in part to the strengthening of the examination system under the T'ang and the Sung and the consequent emphasis, in educational and intellectual circles, upon the Confucian tradition and the literature of the Confucian school. Then, too, the T'ang scholars included notable historians and in some respects